

A lot of folks need to give their minds a bath.

The Drift Of The Times

C. H. SPURGEON

counsel has been, "Come ye out from among them." If I have rejoiced in the loyalty to Christ's truth which has been shown in other courses of action, yet I have felt that no protest could be equal to that of distinct separation from known evil.

I never offered to the Union, or to the Association, the arrogant bribe of personal return if a creed should be adopted; but on the contrary, I told the deputation from the Union that I would not return until I had seen how matters went, and I declined to mix up my own personal action with the consideration of a question of vital importance to the community. I never sought from the Association the consideration of "A credal basis" but on the contrary, when offered that my resignation might stand

over till such a consideration had taken place, I assured the brethren that what I had done was final, and did not depend upon



ELDER C. H. SPURGEON

their action in the matter of a creed. The attempt, therefore, to obtain a basis of union in the Association, whatever, may be thought of it, should be viewed as a matter altogether apart from me, for so indeed it has been.

I may, however, venture to express the opinion, that the evangelical brethren in the Association have acted with much kindness, and have shown a strong desire to abide in union with others, if such union could be compassed without the sacrifice of truth. They as good as said—We think there are few great truths which are essential to the reception of the Christian religion, and we do not think we should be right to associate with those who repudiate those truths. Will you not agree that these

truths should be stated, and that it should be known that persons who fail to accept these vital truths cannot join the Association? The points mentioned were certainly elementary enough, and we did not wonder that one of the brethren exclaimed, "May God help those who do not believe these things. Where must they be?" Indeed, little objection was taken to the statements which were tabulated, but the objection was to the belief in these being made indispensable to membership. It was as though it had been said, "Yes, we believe in the Godhead of the Lord Jesus; but we would not keep a man out of our fellowship because he thought our Lord a mere man. We believe in the atonement; but if another man

(Continued on page 6, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

VOL. 33, NO. 29 ASHLAND, KENTUCKY, SEPTEMBER 12, 1964 WHOLE NUMBER 1348

Why Baptists Preach Doctrine

The pastor of a church of another faith in my town once said to me, "If you Baptists would not preach so much of your doctrines you would get along a lot better and grow a lot faster." The poor fellow had not stopped to think that his church in the town had an average Sunday School attendance of half of what they once had when the population of the town was half what it is now. It did not seem to have dawned upon him that where he sprinkled about eight people during the year, in addition to the babies he had sprinkled, our church that same year had baptized a few under one hundred who professed faith in the Lord Jesus Christ as their personal Saviour. He did not know that, of twenty-eight college students baptized into the membership of our church that year, fourteen of them had come from membership in churches of other faiths with a number coming from his own church.

A pastor of a church of another faith said to me one day, "If you will notice, you will find that Baptists grow where poverty and ignorance abound." I recall that

it was said of Jesus, "And the common people heard Him gladly."

But, now to the question. "Why do Baptists Preach Doctrine?"

I. We preach it because we have nothing else worthwhile to

BOOK REVIEW Papal Infallibility

By MR. J. B. ROWELL

171 Pages — \$3.50

A great book written by a great man, covering a great subject which should have a great sale.

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preach.

What do we mean by "doctrine?" The word "doctrine" is used some forty-eight times in the New Testament. It simply means, "that which is taught," "teachings," "precepts." A teacher in the New Testament is one who teaches concerning the things of God, and the duties of man. Jesus, in using the word "teacher" as applying to Himself, used it as the one who showed men the way of salvation. The word is used of those who in the religious assemblies of Christians undertook the work of teaching, with the special assistance of the Holy Spirit. I Cor. 12:28ff., Eph. 4:11, Acts 13:1, James 3:1. One can claim the assistance of the Holy Spirit only so long as he teaches or preaches that which the Holy Spirit can approve.

If God calls one to teach or preach, He calls that person to teach or preach what he wants taught. When Jesus, the master Teacher, was teaching in the temple as recorded in John 7, some said He is a good man, while others said He deceives

After Long Months Of Waiting, Bro. Crace Is In New Guinea

Dear friends in Christ:

I only have time for a note today, but will hastily write a few lines and let you know of the arrival of the Crace family. They arrived at Mount Hagen last Thursday (Aug. 20). I was there to meet them when they arrived. By Saturday morning we had done what buying we could, in the way of groceries and a few household things, and left for Koroba. By about 1:00 p.m. we had reached the Mission Station. Finally after a long time of waiting, and preparing, to reach the place where God would have them to serve, they are here.

Needless to say that we were happy to see them, and are most happy to have them here to help us in the work. At present they are trying to get used to the natives following them around, their strange customs, and the unusual climate that exists here in the Southern Highlands of New Guinea. While all this is most strange to them now, and many things no doubt they will find hard to accept, but in due time they will find that every thing is more or less normal for this part of the world.

Brother Crace has been busy putting up shelves etc., and yesterday we made them a bed. It will be some time yet before their things get out to the mission, and living is going to be extremely difficult for them at first. We were very limited as to what we could buy in Mt. Hagen and that has not been an encouragement for them to start out with. Until this morning it has rained nearly all the time since they have been here and things have been in a mess because of that.

May I ask each of you to find a place in your schedule to pray for them, and remember them often. Also it would be a great encouragement to them if many of you could find time to write them a letter. Will write more next time, but now Brother Crace and I must go into Koroba, and get some more of their, and our things that have come in.

Fred T. Halliman

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HOW GOD PROVIDES FOR US"

"For without me ye can do nothing."—John 15:5.

I would like to emphasize the fact that God has provided everything that is necessary for us as we travel through this life.

Haven't you had experiences when you have sat down with a pencil and paper, and tried to figure, and calculate, just what your needs were for the immediate present, and you have said, "I just don't see how I can get by?" I know, along about the first of January, many times, I have looked forward to the year that was coming up, to realize that THE BAPTIST EXAMINER would need probably \$40,000 or more to keep it in the mails through the year, and I have said to myself, "Where is it coming

from?" I just don't see any prospect. This is the end." If I would have done so, I might have thrown up my hands, and said that it just can't in any wise at all be a reality. Then when I come down to the end of the year, and look back over it, and see how we have journeyed along, and that God has provided for us, step by step, day by day, need by need, I come to realize that as I looked forward I didn't know what God had in store for us, and how God was going to provide for us. I could see what apparently were the needs, but I couldn't see how God could provide in our behalf. Then I can look back over the year and see how He has provided for us, and I rejoice for His provisions in our

behalf from day to day.

Now, beloved, just like God has provided for THE BAPTIST EXAMINER through the years, that it might be kept in the mails, so God has provided for us as a church, and has blessed us, and so God has provided for you as an individual, and has blessed you. Everything that you have needed in life, God has made ample provision in your behalf. That is why the Lord Jesus says, "For without me ye can do nothing," as if to say that He provides for us. The implication is that with Him providing for us we can do anything, but without Him we can do nothing.

You'll notice He doesn't say that you can do a little without

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Your need according to his riches in glory by Christ Jesus."—Phil. 4:19.

Notice, the staff that you and I as God's children have to lean upon, is the staff that God has promised to supply all of our needs. He doesn't say that He will provide and supply all of our wants. Thank God, He never did promise to supply our wants, but He does promise to supply our needs.

I say I am glad He never promised to supply all of our wants. I tell you, beloved, I have wanted a lot of things that I didn't have any business with, and I suspect if you would tell the truth, you would say the same thing has been true with you—that there have been a lot of things that you have wanted that you didn't have any business having. However, God has promised to supply all of our needs. So I say, in the first place, as we study God's provisions for us, we find that He has provided a staff for us to lean on, and that staff is that He'll supply all of our needs according to His riches in Christ Jesus.

II

A LIGHT TO GUIDE US THROUGH THE DARKNESS.

We read:

"Thy word is a lamp unto my feet, and a light unto my path"—Psa. 119:105.

Yes, beloved, He has provided a lamp to light us through the darkness.

I think every day is a dark day for us. Of course, it would be an exceedingly dark day without the Lord Jesus Christ, but even at best, every day is a dark day for every child of God, because we are walking in a world that is filled with sin. As I often say, we rub elbows with sin, and we brush shoulders with sin every day, and every day would be an exceedingly dark day if the Lord weren't here with us. This world is given over to sin and darkness, but the Lord has made a provision for us, in that He has provided a lamp to light us through the darkness.

And what is that light? That light, beloved, is the Word of God. There are 66 books put together to make one book, and that one book contains for us the entire revelation of Almighty God so far as our lives are concerned. When you read this book, you have the light of God thrown out upon your path.

Every day as we walk in this world, we come face to face with problems that we are unable to solve. We come face to face with difficulties with which we are unable to cope. We come face to face with burdens we cannot bear. We come face to face with things we do not understand. Well, I thank God, beloved, He has given us a light, to guide us through the darkness, and that light is the Word of God.

The promise that He gives to us is, that it is not only a lamp unto our feet, but that it is a light unto our path. I tell you, beloved, the reason why you and I have so much trouble walking in this world is because we don't stay closer to this book. If you and I would stay close to the Bible, we would find as we walk in this world, that the Word of God is truly a lamp unto our feet, and a light unto our path.

III

A SWORD FOR OUR DEFENSE.

The Apostle Paul says:

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God."—Eph. 6:17.

If you will notice in the preceding verses, he is talking about the warfare of a spiritual believer, and in telling us what kind of enemies we have, he tells us how that we need the power of God. He tells us something about the armour that we are to wear. He tells us that we are to put on

"I Should Like to Know"

1. Is it right for a Methodist minister to fill the stand of a Baptist church in absence of the pastor?

No. II John 1:9-11.

2. Is it right for Baptists to give the use of their Church grounds to the Masonic Lodge, for the purpose of having a barbecue? If not, give Scripture on same.

No. John 2:13-17. The same zeal for God's house that Jesus had would cause them to run all such worldlings off church property when used by Godless worldlings, who won't even let a man pray in the name of Jesus.

3. What steps should a Baptist Church take to prohibit card playing on church grounds on Sundays by folk from different localities?

Get the sheriff or his deputy or constable to hang around and arrest them and give them the limit of the law for trespassing on church property. They are as bad as boot-leggers. Go after them the same way and show them no mercy.

4. When Bible quotations are called for in prayer meeting, is it a violation of the teachings of the Scriptures for a woman to quote a verse?

Isn't that teaching? Read I Timothy 2:12.

5. At a recent "Union Meeting" with which the Baptist pastor had nothing to do, there were some converted and immersed by a Baptist preacher (in name only), who holds credentials of ordination from a Baptist church. The persons were immersed without any church authority whatever except credentials. If any of them should apply for membership, what is wise course?

Reject his baptism. His baptism was alien any way you look at it. It was more like Campbellite baptism than Baptist and no better than Campbellite.

6. What do you deem the best defense against Campbellism in regard to Acts 2:38?

Peter's own words in Acts 10:43-47 and 15:7-11. If no difference between the household of Cornelius and Pentecostians, then the Pentecostians received remission of sins before baptism.

7. How are we to reconcile the statements of Paul and James with reference to justification? (Rom. 4:2; 4:5; 5:1, and James 2:21, 24).

Paul speaks of justification be-

the whole armour—not a part of it, but all of it. Then he enumerates a number of things that we are to have by way of the armour of God, and he finally sums it up by saying that we are to take the sword of the Spirit, which is the Word of God.

Beloved, we have a sword for our defense, provided by Al-

(Continued on page 3, column 1)

fore God. James speaks of justification before men.

8. Are not most Baptists who are Fundamentalists also pre-millennialists? Are not most Baptists who are Modernistic, and who endorse some theory of evolution also post-millennialists? Do you see any connection between post-millennialism and evolution?

Yes, The fundamental principle of both is the same, namely, that the world is getting better.

9. How are we to reconcile the following passages: "Who worketh all things after the counsel of his own will," (Eph. 1:11) and "Who will have all men to be saved," (I Tim. 2:4), and "Not willing that any should perish, but that all should come to repentance," (2 Peter 3:9)? The question is—if God works "all things after the counsel of His own will," and He wills that all men be saved, why are not all saved?

Because they will not be saved. John 5:40.

10. What do you think of a Baptist pastor who opened his church baptistry for Methodist preachers to immerse in, and then too without asking the church?

I think he is guilty of four sins.

(1) He is guilty of encouraging people to disobey the Bible. Luke 7:30 plainly says that those who reject John's baptism (Baptist baptism) reject God's counsel against themselves. This preacher is guilty of encouraging people to disobey God by rejecting Baptist baptism.

(2). His second sin was in encouraging people to accept and submit to Methodist baptism which has only the authority of uninspired men behind it and is not acceptable in God's sight. Methodist or Campbellite baptism is no better than the church that administers it. If their baptism is Scriptural then this Baptist preacher ought to receive it. If he would not recommend his church's receiving it, he sinned grievously against God and the souls he helped to deceive by encouraging them to receive what he does not receive and to believe that their immersion was baptism. They are no more baptised than if they were sprinkled. The Son of God made much of where baptism came from. Matt. 21:25. Methodist baptism did not come from heaven and is therefore no account.

(3). The third sin this Baptist preacher was guilty of was being a partaker of other men's sins. "Whatsoever is not of faith is sin." For a Methodist preacher to immerse people in the name of the Holy Trinity, and then call immersion indecent as most of them do, is blasphemy and hypocrisy. This Baptist preacher is "partaker of their sins" of both of these sins.

(4). Then he is guilty of despising the church and its authority; for the ordinances were delivered to the church, not to the preacher.

Here's How You Can Help Enlarge This Weekly Paper

There are eight ways in which you can be a helper to the truth: tell the truth; talk for the truth; live for the truth; give to spread the truth; obey the truth; walk in the truth; love the truth; and buy the truth and sell it not.

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The state papers have been working to increase their circulation for months. Their debts are paid out of mission funds; ours are not. They get a subsidy from the boards and big paid ads to increase their circulation; we get neither. Every missionary and colporteur employed by the Boards that own them is an agent for these papers; we have no paid agents. We not only have no one to help us; but have many adversaries, who are trying to crush us. We are not afraid of their doing that. But we greatly need help to increase our circulation. If the truth for which we are contending is worth contending for, then it is worthy of your help in its contending for by getting many more readers for it.

We need help to get more readers. The friends of the truth, if they love the truth, owe that to the truth just the same as we do. It is a mighty combination these days that is fighting the truth; the straddlers, the unionists, the modernists, the feminists, the worldlings, the pleasure lovers, the money lovers, the anti-missionaries, the emotionalists, the lodges, the clubs, the heretics, the sensualists, the crooks, the compromisers, the bosses, the ma-

chines of all kinds, the hucksters of the Word and the whittlers of the Word. They all hate THE BAPTIST EXAMINER.

If THE BAPTIST EXAMINER means anything to you, here are three ways in which you can help to increase its circulation. First, you can get us a list of subscribers in your church or association. Second, you can hand-pick among your elect friends a good many subscribers for THE BAPTIST EXAMINER. Third, there are 100 friends of THE BAPTIST EXAMINER who can give \$25.00 to send THE BAPTIST EXAMINER to a list of 25 names of their own choosing or to their church or to poor preachers. God help you to help us!

"How God Provides"

(Continued from page one)

Him. You'll notice He doesn't say you can accomplish a few things, but that you might do a little better if you depended upon Him. Rather, He just plainly says that if you try to work without Him, you can do nothing.

Now this morning I want to show you what God has provided for us as His children, as we journey through this world from day to day.

I

A STAFF FOR US TO LEAN ON.

When a fellow goes out walking, it is mighty nice to carry along a cane or a stick, or as the Bible says, a staff. Now I wouldn't want a dozen canes, because that would just impede me—that would just hold me back; however, it is nice to have one cane, or one stick, or one staff to lean on, in going over the various hard spots that we come to. Beloved, God has provided a staff for us to lean upon. Listen:

"But my God shall supply all

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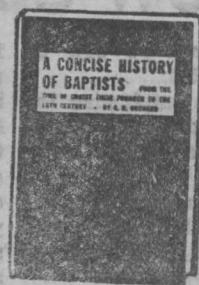
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THE BAPTIST EXAMINER

SEPTEMBER 12, 1964

PAGE TWO



A CONCISE HISTORY OF BAPTISTS

By G. H. ORCHARD

\$1.50 paper -- \$3.00 cloth

J. R. Graves thought very highly of this book and brought it into print here in America. The author himself was an English Baptist and was very well informed about the history of our forefathers. In the study of Baptist history, you will find Orchard plays an important role.

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He who lives in the past grows old before his time; he who lives in the future remains forever young.

How God Provides"

Continued from page two)
by God, and that sword is the
of God.
I have often said, as I look
across the years gone by,
BAPTIST EXAMINER was
started for the defense of
R. Gilpin, but it was started
defense of the faith, and we
kept it as such all down
the years. I have never
any time brought personal
items or personal difficulties
the pages of THE BAPTIST
MINER. I have always taken
attitude, that THE BAPTIST
MINER was for the defense
of the faith.

When I thought this past
as I was studying this
—how true it is that our
is for the defense of the
and if we need any defense
we have, all we have to do is to
the Word of God. The great-
defense in this world, the
best weapon of defense that
we have as a child of God, is
the Word of God. It is the weapon
we have whereby to make
defense.

Beloved, God has provided
only a staff for us to lean
and a light to guide us in the
darkness, but He has provided a
tonic for our defense.

IV

TONIC TO INVIGORATE

Read:
"I tell you, beloved, you may
be suffering from all kinds of ail-
ments and you may need a tonic,
but the best tonic that you'll ever
get is the tonic that I am men-
tioning now — the second coming
of the Lord Jesus Christ."
When I was a little boy, all
winter long I wore a bag of asa-
fetida around my neck. Beloved,
you could smell me coming a
quarter of a mile off. However,
that was supposed to ward off
all diseases. I wasn't supposed to
get sick as long as I wore that
bag of asafetida around my
neck. Then when spring arrived,
I had to drink sassafras tea,
which was supposed to purify and
thin my blood. These were the
tonics that I had to take as a boy.

You know, beloved, I am afraid
those tonics never did do me
much good, for I still had colds
in spite of the fact that they could
smell me a quarter of a mile away
when I had asafetida hanging
around my neck. I still had my
problems in the spring even
though I took my tonic of sulphur
and sassafras. But I want to tell
you of a tonic you can take that
will pick you up, and it will be
a blessing to you, and it will help
you today, tomorrow, and every
day to come. That tonic is the
second coming of Jesus Christ. I
don't know anything that will
pick a man up, make him feel
better, and make him rejoice more
in the service of the Lord than
just to know that Jesus Christ is
coming back to this world again.

Beloved, I don't have one hope
that through my ministry in this
world, I am going to be able to
make this world one bit better. I
am not expecting to make it bet-
ter. In fact, I look back over my
ministry, to realize that my min-
istry has been a very poor min-
istry when viewed from the
standpoint of the world. Of course
the same thing could be said of
the ministry of the Lord Jesus
Christ. Why, beloved, these mod-
ern evangelists have more con-
versions before breakfast in the
morning than the Lord Jesus had
in the whole three years He was

here in the world. After 33 years
of living in the world—3 years
of which were spent in preach-
ing, and 30 years of which were
spent in preparation and get-
ting ready — the Lord Jesus
Christ only had 120 disciples
when He left this world. Beloved,
my ministry has been a very,
very limited ministry from the
standpoint of results. And, as I
say, the modern evangelist would
have more conversions before
breakfast than I'll have in all my
life apparently. However, there
is one thing that thrills my soul
and that is this, I have a tonic
that lifts me up whenever I get
discouraged. I have a tonic that
puts new life into me every time
my spirit goes down. I have a
tonic that just impels me on and
keeps me going in the service of
the Lord, and that tonic is the
second coming of the Lord Jesus

Christ.
I tell you, some of these days
we are going to leave here. Some
of these days He is coming in the
sky. Some of these days the
clouds are going to be swept
asunder, and the Lord Jesus
Christ is going to appear. What
a blessing it is to know that He
is coming! What a marvelous in-
spiration it is to us to realize that
Jesus Christ is going to come for
us some of these days! Now that
is my tonic that is given to in-
vigorate me.

V

A LAVER IN WHICH TO CLEANSE US.

We read:
"Wherewithal shall a young
man cleanse his way? by taking
heed thereto according to thy
word." —Psa. 119:9.

I ask you, do you want cleans-
ing? Well, if you do, God has
provided a laver, and that laver
is the means that God has given
us for our cleansing. And what is
the laver? It is the Word of God.

If you will go back to the Old
Testament, and read the story
of the tabernacle, you will find
when the tabernacle was set up,
and all the pieces of furniture
were put in place, that one of
those pieces of furniture was the
brazen laver, whereby the priest
could come up after he had offer-
ed a sacrifice and wash his
hands and feet in that laver. That
laver was for the cleansing of a
man that was already saved: it
wasn't for the washing of a sin-
ner.

Beloved, you and I who are
saved, need cleansing even after
we are saved — and where shall
we find that cleansing? The Word
of God indicates that God has
provided a laver for your cleans-
ing, and that laver is the Word
of God itself.

Would you like to be cleansed
this morning? Would you like to
live more holy? Would you like
to be a cleaner, purer individual
so far as your spiritual experi-
ence is concerned? Well, thank

God, we have a laver for cleans-
ing, and that laver is the Word
of God.

The Word of God tells us that
we are cleansed by the Word.
Listen:

"Husbands, love your wives,
even as Christ loved the church,
and gave himself for it; That he
might sanctify and cleanse it with
the washing of water BY THE
WORD." —Eph. 5:25, 26.

I tell you, beloved, I was saved
by the blood and I am cleansed
by the Word; I was saved by
Jesus Christ dying for me, and
I am cleansed day by day with
the Word of God.

I remember years ago when I
was just a boy preacher that I
went out in a country community
to hold a revival meeting. They
didn't have a bathroom in the
(Continued on page 4, column 4)

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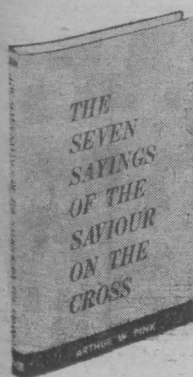
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By ARTHUR W. PINK

\$2.00

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book—and they won't be disappointed. It is "the best" on the
Saviour's last words, as He hung on the cross, dying for our
sins that we would live forever.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101



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SEPTEMBER 12, 1964

PAGE THREE

The Baptist Examiner FORUM

"Was the Church in Existence Before Pentecost?"

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When I look into the Scriptures on this subject I am made to wonder how anyone can deny the existence of the church before Pentecost. But, I am fully aware that Protestants must have a Pentecostal church. For them to admit that the Lord Jesus Christ started the Baptist Church during His earthly ministry would be to admit that their church had a different beginning. So, they must have all the different churches the product of the Holy Spirit rather than the product of our Lord Himself.

But in Mt. 18:17 Jesus said, "Tell it to the church." Now just how would they go about telling it to something that did not exist? I know Scofield calls this "Discipline in the future church," but our Lord did not call it that. The church held a business meeting before Pentecost, Acts 1:26. There are those who discredit this meeting and say that Paul took the place of Judas. But Paul was not eligible for Judas' place since he was not baptized by John the Baptist and had not been with the disciples from John's baptism to the ascension. Furthermore, if this was a renegade meeting as some claim, why did the Holy Spirit not condemn it since none of the New Testament had been written at that time? This church had a church roll before Pentecost, Acts 1:15, and an ordination service, Mk. 3:14. The great commission was given to the church and not to individuals. How could our Lord be with those individuals unto the consummation of the age? They died long before that time. For the real beginning of our Lord's church see Mt. 4:18-22.

ROY
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Certainly it was. Elaborate and detailed proof can be given, but a few simple reasons for our statement should suffice.

(1) Jesus promised to start his

church. (Matt. 16:18), and a couple of chapters later (Matt. 18:17) we find him telling his disciples to "tell it to the church." How could they tell anything to a church that did not exist? Remember, this was before Pentecost.

(2) On the day of Pentecost we read (Acts 2:41) that "there were added unto them about three thousand souls." Verse 47 makes clear that it was the church that was added to. How could the church have been "added to" if it did not exist? To say that you have added a hundred dollars to your bank account, assumes that you already have a bank account in existence.

(3) If Jesus did not give the Great Commission to his disciples in corporate capacity as constituting his church, then it was given to them merely as individuals and ceased to be in force upon their death.

(4) The theory that the church was started on Pentecost is really a denial that Jesus personally started a church. It makes the Holy Spirit the founder of the church.



AUSTIN
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Yes, the church was in existence before Pentecost. It was on the day of Pentecost that the Holy Spirit as the comforter came and took up his abode in the church of Jesus Christ. Acts. 2:1-4.

Christ has prophesied that he would send the Comforter, but declared that he would not send him until after he had returned to the Father. Jn. 14:16-18; Jn. 16:7-15. On the day of Pentecost this prophecy was fulfilled, with the descent of the Holy Spirit as the Comforter. While the Lord was here on earth he was preparing a habitation for the Spirit, a body in which the Holy Spirit could take up his abode. When the Holy Spirit descended on Pentecost it was his incarnation into the body that was already in existence. As this body was powerless without the Holy Spirit, the founder of the church Jesus Christ, told this church in Luke 24:49: And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Therefore the day of Pentecost was not the birthday of the church, but rather the birthday of the Holy Spirit as he took up his

abode in the church and empowered her to go forth bearing the Gospel of Jesus Christ.

Acts. 1:8. "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth."

This verse was spoken to this group as the church or called out assembly, and was fulfilled on Pentecost in the baptism of the Holy Spirit.

Ex. 25:8. "Let them make me a sanctuary, that I may dwell among them." Israel was commanded of the Lord to make him a dwelling place that he might dwell among them. So Israel made a tabernacle for God the Father to abide in, when the house was completed then it was that God came down and tabernacled among his people.

Ex. 40:34. "Then a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle." This was the birthday of God the Father when he first went among his people in the tabernacle. The tabernacle was in existence before God descended, and so the habitation of the Holy Spirit was in existence before he took up his abode in it. Eph. 2:22. In whom ye also are builded together for an habitation of God through the Spirit.

In Matt. 18:15-17, we hear the Lord instructing the church how to deal with a disorderly brother. Would not it be impossible to tell it to the church if the church were not in existence?

Before the day of Pentecost the first church came together to conduct a business meeting. Acts. 1:15-26. If the church were not in existence before the day of Pentecost the apostles had no knowledge of it, for had they known it I am sure they would not have conducted such a meeting. There was only one thing that this church lacked before Pentecost and that was the power to witness. This power was given when the Holy Spirit took up his abode in the body of Christ that was already in existence when he came.



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In Cor. 12:28 we are told that God set first apostles in the church. Luke 6:13 informs us that Christ chose 12 and named them apostles. This was obviously the first church.

Jesus told Peter that he (Christ) was the rock upon which the church was built and nothing could prevail against it (Matt. 16:18). The word "build" in this verse means edify or build up. To edify or build up something it must already be in existence.

In Matt. 18:17 Jesus tells the disciples to bring any trespassing brother before the church. Obviously they knew what a church was because He did not explain to them what it was. They knew because it was in existence.

Before the day of Pentecost the church had a business meeting (Acts 1:13-15) to replace the treasurer (John 12:6; 13:29). The church roll was 120 men and women (Acts 1:15). On the day of Pentecost there were 3,000 people added to the church roll and others added every day for awhile after (Acts 2:41, 47). They couldn't add to the church if it wasn't in existence already.

"How God Provides"

(Continued from page three)
home where I stayed, although it was a little better than the average so far as country homes were concerned. Every day through the week, as I went along, I'd try to find some time when I could do a little washing or cleaning up. When we came down to Saturday night, after we had been to the services, the host turned to me and said, "Brother Gilpin, this is Saturday night." I said, "That's right," but it had no particular significance to me. A little later he said to me again, "Brother Gilpin, this is Saturday night." Well, I didn't see any reason to argue with him, because the calendar indicated that we were still on Saturday, and I agreed with him, not knowing why he was emphasizing that it was Saturday night. About 15 minutes later he said, "Brother Gilpin, this is Saturday night. We always wash up a little bit on Saturday night." I began to understand then: it was tub night, and he was giving me a gentle hint that it was time to take a bath.

Well, the fact of the matter was, I was really ahead of him because I had been taking a few baths each day that he didn't know anything about. I have often thought of that experience down through the years, how that that brother was indicating to me, or suggesting to me that it was bath night. I have also often thought how the Lord has given to us a genuine tub bath, whereby we can be cleansed. What a marvelous blessing is the Word of God, for He has given it to us as a laver whereby we can be cleansed.

Do you know what the average Baptist needs today? He needs a good old fashioned Saturday night tub bath in the Word of God. I am convinced as I look backward across my ministerial experience that the majority of Baptist preachers, and the majority of deacons, and the majority of church members, all need a good old fashioned Saturday night tub bath experience in the Word of God.

I say to you, God has given to us a laver for cleansing, and that laver is the Word of God.

VI

A PILLOW TO REST UPON.

We read:

"For the Father himself loveth you, because ye have loved me, and have believed that I came out from God."—John 16:27.

The pillow we have to rest upon is the love of God. The fact that God has loved us is a pillow for us. Isn't it nice to lie down, and find a comfortable pillow on which you can repose and rest your head when you go to bed? I have often thought of Jacob when he was on his way over to Padan-aram, which ultimately resulted in a wife, or four wives actually, and a large family of children. When he came to Bethel, it says that he took a stone, and made a pillow out of that stone and lay down to sleep. That was the kind of pillow that he had—a stony pillow.

Well, beloved, I have a mighty comfortable pillow to rest upon. Whenever I want rest in the Lord, I have a Godly pillow, as this text says, "For the Father himself loveth you."

Now every man in the world can't say that God loves him. The unsaved man can't say that God

loves him. It may be that he does; I don't know; but I know one thing, if he is one that has not received the Lord Jesus Christ as a Saviour, he is at least a stranger to the love of God. He never, when a man is saved, knows what the love of God is, and God has thus provided a low upon which you and I can rest.

I tell you, it is a blessing me after a hard day's work, to lie down upon a soft bed, with a still softer pillow under my head, to try to get some rest in the night's time. The Bible says, "He giveth His beloved sleep" (Ps. 127:2). If you were able to sleep last night, it was a blessing from God, for God gave it to you. Isn't it wonderful to be able to look back upon that sleep and say, "Lord, I thank you for the sleep you gave me. I thank you for the soft pillow and the soft bed I had to lie on, whereby I was able to rest when you get up in the morning and face the day, to realize the problems you have before you and the burdens and the difficulties that may come up in your life, isn't it wonderful that you still have a soft pillow to fall back upon, and that the love of God? I don't know of anything that could thrill us more than to know that God's love is underneath us, a pillow upon which we rest."

VII

A CHAIR FOR RELAXATION

It is nice for a person who has done a day's work, to be able to sit down in a chair and relax, and to know that his work is done for the day, and that far as he is concerned all he has to do is to just relax, and hope to feel better tomorrow. Well, beloved, I have a chair for relaxation that God has provided for me. Listen:

"And we know that all things work together for good to them that love God, to them who are called according to his purpose."—Rom. 8:28.

Beloved, I have lots of problems. There isn't a day that goes by that I don't have many problems and many burdens to confront me. However, I am thankful for this fact, that I have a chair for relaxation, and that chair is the unfailing purpose of God, that He makes all things work together for good for them that love God.

Now I am not saying everything individually comes in my life is for the good, but I am saying that when I take hold of it and mix it with everything else that He has given me, it is all for the best.

Yes, we have a chair for relaxation, and I am glad to have that God in His sovereignty has set down upon us, and He sees and controls us and directs us day by day.

Notice again:

"Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, there shall thy hand lead me, and thy right hand shall hold me."—Psa. 139:7-10.

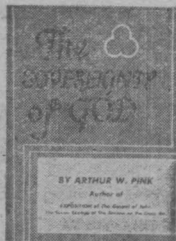
Isn't it wonderful to know that He has given us a chair where we can relax? He makes things work together for good. (Continued on page 5, column 1)

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PAGE FOUR

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7
Dispensations

The Amazing Book



Greater efforts have been made to destroy the Bible than any other book. Criticism has assailed it; ridicule has derided it; and science and philosophy have been invoked to discredit it. Yet, despite the attacks of men, it remains the amazing Book.

The Bible is not an account of man's effort to reach God, but of God's effort to reveal Himself to man. It is composed of 66 books written over a period of 1600 years by men of various backgrounds — law givers, kings, artisans, farmers, fishermen and scholars. It was written in different countries, under different social and political conditions; yet, in its harmony, it is chronologically, historically, doctrinally, prophetically, and scientifically correct.

As a scientist, I am particularly interested in the fact that the Bible is scientifically correct. Many new findings of science demonstrate this fact and I would like to call your attention to the secret of why this is so. It is because, in the authorship of the Bible, **men, as they were moved by the Holy Spirit, wrote contrary to and beyond the thinking of their times.**

The Bible was written in the language of the common man and in the nature of the day. The divine guidance lay in the fact that the writers provided the explanation of scientific things. Had they tried to interpret scriptural statements in the light of the best science of the day, this book would be full of grotesque error as are

all the scientific books of the ages past.

Stars Without Number

Let me give an illustration. In Jeremiah's writings is a simple statement to the effect that the host of heaven, or stars, are without number.

"And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; . . . **As the host of heaven cannot be numbered**, neither the sand of the sea measured: so will I multiply the seed of David my servant . . ." Jer. 33:19-22.

Yet Hipparchus (150 B.C.), who lived a few hundred years after Jeremiah, said that there were exactly 1026 stars in the universe. One hundred and fifty years later, Ptolemy, the Roman scientist who lived at the time of Christ, said that there were not 1026 stars, but 1056. It was not until 1610 A.D. that a scientist named Galileo using the newly invented telescope looked into the sky and exclaimed, in effect, "Hold everything! There are more stars!" Ever since, as man has developed better instruments, he has discovered more and more stars.

Today it is estimated that there are about 100 billion stars in our galaxy alone. Furthermore, the two hundred inch telescope has shown us not millions, but billions of such galaxies. We have finally caught up with Jeremiah. The stars cannot be numbered!

The point to recognize here is that Jeremiah, as he was moved by the

Holy Spirit, wrote contrary to and beyond the thinking of the times. And this is just one example of how this Book, written so long ago, over a period of 1600 years, in different countries, under different social conditions, is still scientifically correct. Who else but God could accomplish this?

If I, in 1940, would have taken the simple statements of Scripture that allude to science and explained them so as to completely harmonize with the "science" of 1940, the Bible, as explained by me, would be hopelessly out of date today. Instead, recent discoveries of science have given this Book a richer and a fuller meaning than ever before. Certainly such statements in Scripture as "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat" II Pet. 3:10 have a far richer meaning to those of us living in the "day of the atom."

Man Versus Animal

Another reason I believe this Book to be the Word of God is because it alone has the ability to satisfy the human heart.

One of the great differences between man and animal is that man alone has the capacity to know and to worship God. Man is a worshipping creature. He is not content to live like an animal, unthinkingly taking things as they come. He must know something of the God he is to worship; what

His nature is, what He requires of us, and what our destiny is after death. Even a casual study of the development of civilization will impress one with the fact that every human being has an inherent cry after God.

This cry after God cannot be satisfied by science. Even if a person had the capacity and knew everything there is to know in all sciences, he then would have only some appreciation of the **wisdom** of God.

To love God and to worship Him, you must know Him in His moral character and for that a revelation is necessary. And that is what this Book is. It is not an account of man's efforts to reach God, but a revelation of God's love and efforts to reach man. Furthermore, the quest or cry after God can be satisfied only by God **on His terms**, and these are clearly stated so that each of us can understand:

"For there is one God, and one mediator between God and men, the man Christ Jesus." I Tim. 2:5.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Although there are many reasons why I, as a scientist, believe this Book is God's Word, the supreme reason is that I have come to know personally the One about whom it speaks because I have come to God on His terms. Have you? **Ulric Jelinek**

"How God Provides"

(Continued from page 4)
place we are, God is with us. We can't get away from the presence of the Lord. I tell you, beloved, that is our chair for restoration. You'll never take one out of life that God won't be beside you. You'll never be forced to retreat, without God standing behind you. I don't care whether you turn to your right or to your left, or whether you go forward or backward, you'll find God is with you, and because of that He makes all things work together for good in our behalf. Beloved, is our chair for restoration.

VIII

NEVER-ABSENT COMPANION

He will not leave you comfortless: I will come to you yet a little while, and the seeth me no more; but ye shall see me, because I live, ye shall also. At that day ye shall know that I am in my Father, and I in you. He that hath my commandments, and he that loveth me shall love him, and will manifest himself to him. Judas saith unto him, Lord, how is it that thou wilt manifest thyself to us, and not unto the world? He answered and said unto him, If a man love me, he will keep my words: and my Father

will love him, and we will come unto him, and make our abode with him."—John 14:18-23.

Isn't it wonderful to have somebody to stand with you, and to stand beside you; somebody that you can look upon as a companion; somebody you can rely upon that you know will be there at all times, to aid and bless, and to help in distress? Isn't it wonderful to know that we have a companion? I am not talking only of earthly companions. That is wonderful too, to realize that God has provided for us earthly companions, but, beloved, best of all, He has provided for us a never-absent companion, and every day we can fall back on this companion, the Lord Jesus Christ manifesting Himself in the Holy Spirit, the third person of the Trinity.

IX

THE BEST OF FOOD.

I have seen people that didn't have enough to eat. As I look backwards across a short stay in Mexico, I am satisfied that 90% of the people in Mexico never have known what it was to go to bed with a full stomach. That just doesn't seem possible to us. We live in a land of plenty, but down in Mexico, the majority of Mexicans have never known what it was to lie down at night, apart from wrinkles in their stomach.

I tell you, beloved, God provides for us the best food, and He has given to us four main kinds of food.

First, He has given us milk: Listen:

"As newborn babes, desire the **SINCERE MILK** of the word, that ye may grow thereby." —I Pet. 2:2.

When you have just been saved, God has something for you. What is it? It is the sincere milk of the Word.

The word "sincere" means "pure." When you come to church, you get skim milk from the preacher. I read the Bible for myself, and by the time I pass it on to you, it is just skim milk. That is why it is you need to read the Bible for yourself — to get the pure milk of the word. God has provided for the new born babe in Christ the sincere milk of the word.

You wouldn't think, when a child is born into this world, of giving that child a beefsteak the first day it arrived in this world. You would expect that if he ate anything, it would be a few drops of milk. After a while you might increase his diet, and ultimately get to the place that you might give him some meat, but first of all a new born baby has one diet and that is milk. God says that you and I are just like new born babes—we ought to desire the sincere—the pure, milk of the word.

Not only has He provided us with milk, but He has provided us with bread. Notice:

"For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord evermore give us this bread. And JESUS said unto them, I AM THE BREAD OF LIFE: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—John 6:33-35.

Likewise, He has provided us with meat, for we read:

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as we have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is, a babe. But strong meat belongeth to them that are of full age, even those who by

reason of use have their senses exercised to discern both good and evil."—Heb. 5:12-14.

Paul is telling these Hebrew Christians that they ought to have grown a little. He says that they ought to be eating the meat of the word — not just meat, but strong meat — the doctrines of God's Word. He tells them that they haven't grown like they should, and consequently they still need just the milk of the word.

Beloved, I know a lot of church members that all they want, and all they need, is just the milk of the word, for they have never grown enough yet to enjoy the meat—the great doctrines of the sovereignty of God, and the great doctrines of grace. I tell you, beloved, the majority of Baptists haven't grown enough to enjoy those things. Now that is the meat of the word.

Get in the average Baptist church and talk about the meat of the word, and folk will think that you have picked up some language out of antiquity—that you are talking in terms of some dead language of the past. They don't realize that it is the Word of God, because the average person doesn't know anything about the meat of the word.

I am reminded of the Baptist deacon who told me once his pastor said that he couldn't find the term "elect" in the Bible. My reply to him was that his pastor

hadn't been doing much reading of his Bible, and I thought I let him down very lightly when I said it in that manner. It is pathetic when you hear someone say that you can't find anything about election in the Word of God. I tell you, beloved, you can't read the Word of God without finding the doctrine of election from beginning to the end.

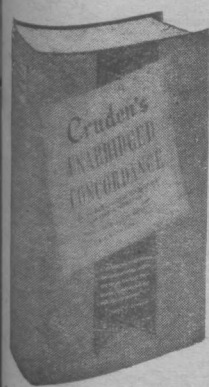
Yes, He has given us milk when we were babes. He has given us bread, and He has given us meat, and, beloved, He has given us a little honey to go along with it. Listen:

"He should have fed them also with the finest of the wheat: and with **HONEY** out of the rock should I have satisfied thee." —Psa. 81:16.

I think most of us come to the place in life when we have what we refer to as a "sweet tooth." Some people always have it, and they always enjoy candy and sweets. Others of us don't have that sweet tooth always, but we come to the place in life sometimes when we crave a few things that are sweet.

Well, beloved God has given us milk when we are babes—the simple things of the Bible: He has given us meat, when we get our senses exercised enough to discern good and evil; He has given us the strong meat of the word, the heavy doctrines, and He has given

(Continued on page 7, column 2)



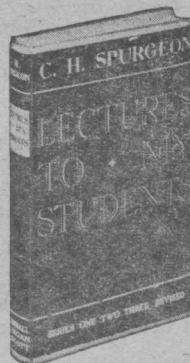
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THE BAPTIST EXAMINER
SEPTEMBER 12, 1964
PAGE FIVE

GOING, GOING ... GONE

"FOR WHAT IS A MAN PROFITED, IF HE SHALL GAIN THE WHOLE WORLD, AND LOSE HIS OWN SOUL? OR WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?" — MATT. 16:26



Drift Of The Times

(Continued from page one)

rejects it, he must not, therefore, be excluded from our number." Here was the point at issue: one party would gladly fellowship every person who had been baptized, and the other party desired that at the least the elements of the faith should be believed, and the first principles of the Gospel should be professed by those who were admitted into the Association. Since neither party could yield the point of dispute, what remained for them but to separate with as little friction as possible?

To this hour, I must confess that I do not understand the action of either side in this dispute, if viewed in the white light of logic. Why should they wish to be together? Those who wish for the illimitable fellowship of men of every shade of belief or doubt would be all freer for the absence of those stubborn evangelicals who have cost them so many battles. The brethren, on the other hand, who have a doctrinal faith, and prize it, must have learned by this time that whatever terms may be patched up, there is no spiritual oneness between themselves and the new

religionists. They just also have felt that the very endeavor to make a contact which will tacitly be understood in two senses, is far from being an ennobling and purifying exercise to either party.

The brethren in the middle are the source of this clinging together of discordant elements. These who are for peace at any price, who persuade themselves that there is very little wrong, who care chiefly to maintain existing institutions, these are the good people who induce the weary combatants to repeat the futile attempt to a coalition, which, in the nature of things, must break down. If both sides could be unfaithful to conscience, or if the glorious Gospel could be thrust altogether out of the question, there might be a league of amity established; but as neither of these things can be, there would seem to be no reason for persevering in the attempt to maintain a confederacy for which there is no justification in the fact, and from which there can be no worthy result, seeing it does not embody a living truth. A desire for unity is commendable. Blessed are they who can promote it and preserve it! But there are other matters to be considered as well as unity, and sometimes these may even de-

mand the first place. When union becomes a moral impossibility, it may almost drop out of calculation in arranging plans and methods of working. If it is clear as the sun at noonday that no real union can exist, it is idle to strive after the impossible, and it is wise to go about other and more practicable business.

Numbers of good brethren in different ways remain in fellowship with those who are undermining the Gospel; and they talk of their conduct as though it were a loving course which the Lord will approve of in the day of His appearing. We cannot understand them. The bounden duty of a true believer towards men who profess to be Christians, and yet deny the Word of the Lord, and reject the fundamentals of the Gospel, is to come out from among them. To stay in a community which fellowships all beliefs in the hope of setting matters right, is as though Abraham had stayed at Ur, or at Haran, in the hope of converting the household out of which he was called.

Complicity with error will take from the best of men the power to enter any successful protest against it. If any body of believers had errorists among them, but were resolute to deal with them in the name of the Lord, all might come right; but confederacies founded upon the principle that all may enter, whatever views they hold, are based upon disloyalty to the truth of God. If truth is optional, error is justifiable.

There are now two parties in the religious world, and a great mixed multitude who from various causes decline to be ranked with either of them. In this army of intermediates are many who have no right to be there; but we spare them. The day will, however, come when they will have to reckon with their consciences. When the light is taken out of its place, they may have to mourn that they were not willing to trim the lamp, nor even to notice that the flame grew dim.

Our present sorrowful protest is not a matter of this man or that, this error or that; but of principle. There either is something essential to a true faith—some truth which is to be believed; or else everything is left to each man's taste. We believe in the first of these opinions, and hence we cannot dream of religious association with those who might on the second theory be acceptable. Those who are of our mind should, at all cost, act upon it. The Lord give them decision, and wean them from all policy and trimming!

The party everywhere apparent has a faith fashioned for the present century—perhaps we ought rather to say, for the present month. The sixteenth century Gospel it derides, and that, indeed, or every period except the present most enlightened era. It will have no creed because it can have none; it is continually on the move; it is not what it was yesterday, and it will not be tomorrow what it is today. Its shout is for "Liberty," its delight is invention, its element is change. On the other hand, there still survive, amid the blaze of nineteenth century light, a few whom these superior persons call "fossils;" that is to say, there are believers in the Lord Jesus Christ who consider that the true Gospel is no new gospel, but is the same yesterday, today, and forever. These do not believe in "advanced views," but judge that the view of truth which saved a soul in the second century will save a soul now, and that a form of teaching which was unknown till the last few years is of very dubious value, and is, in all probability, "another gospel, which is not another."

It is extremely difficult for these two parties to abide in union. The old fable of the collier who went home to dwell with the fuller is nothing to it. The fuller (Continued on page 8, column 1)

"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY
From "Fifty Years In The Church Of Rome"

Copied Specially for TBE by
L. E. Jarrell, Lordsburg, N. M.

As one of the youngest curates, I had taken the last seat, which was just opposite the four bishops, from whom I was separated by the breadth of the table. When the rich and rare viands had been well disposed of, and the most delicate fruits had replaced them, bottles of the choicest wines were brought on the table in incredible numbers. Then the superior of the college, the Rev. Mr. Demars, knocked on the table to command silence, and rising to his feet, at the top of his voice, "Please, my lord bishops, and all of you, reverend gentlemen, let us drink to the health of my Lord Count de Forbin Janson, Primate of Lorraine and Bishop of Nancy.

The bottles passing around were briskly emptied into the large glasses put before everyone of the guests. But when the wine was handed to me I passed it to my neighbor without taking a drop, and filled my glass with water. My hope was that nobody had paid any attention to what I had done; but I was mistaken. The eyes of my bishop, my Lord Siguaie, were upon me. With a stern voice he said: "Mr. Chiniquy, what are you doing there? Put wine in your glass, to drink with us the health of Mgr. de Nancy."

These unexpected words fell upon me as a thunderbolt, and really paralyzed me with terror. I felt the approach of the most terrible tempest I had ever experienced. My blood ran cold in my veins; I could not utter a word. For what could I say there, without compromising myself forever? To openly resist my bishop, in the presence of such an august assembly, seemed impossible; but to obey him was also impossible; for I had promised my God and my country never to drink any wine. I thought, at first, that I could disarm my superior by my modesty and my humble silence. However, I felt that all eyes were upon me. A real chill over terror and unspeakable anxiety was running through my whole frame. My heart began to beat so violently that I could not breathe. I wished then I had followed my first impression, which was not to come to that dinner. I think I would have suffocated had not a few tears rolled down my eyes, and helped the circulation of my blood. The Rev. Mr. Lafrance, who was by me, nudged me, and said, "Do you not hear the order of my Lord Siguaie? Why do you not answer by doing what you are requested to do?" I still remained mute, just as if nobody had spoken to me. My eyes were cast down; I wished then I were dead. The silence of death reigning around the tables told me that everyone was waiting for my answer; but my lips were sealed. After a minute of that silence, which seemed as long as a whole year, the bishop, with a loud and angry voice, which filled the large

room, repeated: "Why do you not put wine in your glass, and drink to the health of my Lord Forbin Janson, as the rest of us are doing?"

I felt I could not be silent any longer. "My lord," I said, with a subdued and trembling voice, "I have put in my glass what I want to drink. I have promised my God and my country I would never drink any more wine."

The bishop, forgetting the respect he owed to himself and those around him, answered me in the most insulting manner: "You are nothing but a fanatic and you want to reform us."

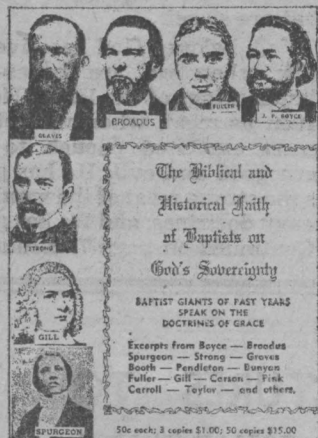
These words struck me as the shock of a galvanic battery, and transformed me into a new man. It seemed as if they had added ten feet to my stature and a thousand pounds to my weight. I forgot that I was the subject of that bishop, and remembered that I was a man, in the presence of another man. I raised my head and opened my eyes, and as quick as lightning I rose to my feet, addressing the Grand Vicar de Mars, superior of the seminary, said, with calmness, "Sir, was that I might be insulted at my table that you have invited me here? Is it not your duty to defend my honour when I am here your guest? But, as you seem to forget what you owe to your guests, I will make my own defense against my unjust aggressor." Then, turning towards the Bishop de Nancy, I said: "Lord Nancy, I appeal to your lordship from the unjust sentence of my own bishop. In the name of God, and His Son, Jesus Christ, I request you to tell us here, if a priest cannot, for His Saviour's sake, and for the good of his lowmen, as well as for his own self-denial, give up for ever the use of wine and other intoxicating drinks, without being abused, slandered, and insulted, as I am here, in your presence?"

It was evident that my words made a deep impression on the whole company. A solemn silence followed for a few seconds, which was interrupted by my bishop who said to the Bishop de Nancy: "Yes, yes, my Lord; give us your sentence."

No words can give an idea of the excitement of everyone at that multitude of priests, accustomed from their infancy to submit to their bishop, were, for the first time, in the presence of such a powerful conflict between a powerful, humble, unprotected, young curate, and his all-powerful, proud and haughty archbishop.

The Bishop of Nancy refused to grant my request, but after Bishop Siguaie united his voice to mine, he him to give his verdict, he said: "My Lord Archbishop of Quebec, and you, Mr. Chiniquy, please withdraw your request, do not press me to give my views on such a new, but important subject. It is only a few days since I came in your midst. It will (Continued on page 7, column 1)

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THE BAPTIST EXAMINER

SEPTEMBER 12, 1964

PAGE SIX

FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIQUY

\$3.75

The author was a Canadian priest and by the grace of God was delivered from Romanism. This book has long been regarded as a very important contribution in exposing the evils and heresies of Romanism.

CALVARY BAPTIST CHURCH

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If Some Are Elect, Why Preach?
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Foreordination and Foreknowledge—A. H. Strong

Fifty Years

Continued from page six)
I should so soon become judge. The responsibility of judgment in such a momentous matter is too great. I cannot do it."

When the same pressing re- was repeated by nine-tenths of the vast assembly of priests, that the archbishop pressed more and more to pronounce sentence, he raised his eyes to heaven, and made a and ardent prayer to God. Maintenance took on an air of majesty, which I might call majesty, which gave him more the presence of an old prophet than man of our day. Then cast- eye upon his audience, he made a considerable time waiting. All eyes were upon him anxiously waiting for the word. There was an air of solemnity in him at that moment, seemed to tell us that the blood of the great kings was flowing in his veins. At last, he opened his lips, and was again pressing to settle the difficulty between the archbishop and our responsibility. But we both again to grant him his word, and pressed him to give judgment. All the time I was waiting, having publicly said would never sit again at table unless that insult was away.

He said with unspeakable joy. My Lord of Quebec! Here we are, is our young priest, Chiniquy, who, once on his knees in the presence of God and his angels, for the love of Christ, the good of his own country, and the good of his country, promised never to drink! We know that he is faithful to his promise, though he has pressed to break it by your word. And because he keeps his word with such heroism, the Lordship has called him a saint. Now, I am requested by him here to pronounce my word on that painful occurrence. Here it is. Mr. Chiniquy, no wine! But, if I look back on the past ages, when God was ruling His own people through His prophets, I see

Samson, who by the special order of God, never drank wine or any other intoxicating drink. If from the Old Testament I pass to the New, I see John the Baptist, the precursor of our Saviour, Jesus Christ, who, to obey the command of God, never drank any wine! When I look at Mr. Chiniquy, and see Samson at his right hand to protect him, and John the Baptist at his left to bless him, I find his position so strong and impregnable, that I would not dare attack or condemn him!" These words were pronounced in the most eloquent and dignified manner, and were listened to with a most respectful and breathless attention.

Bishop de Nancy, keeping his gravity, sat down, emptied his wine glass into a tumbler, filled it with water and drank to my health.

The poor archbishop was so completely confounded and humiliated that everyone felt for him. The few minutes spent at the table, after this extraordinary act of justice, seemed oppressive to everyone. Scarcely anyone dared look at his neighbor, or speak, except in a low and subdued tone, as when a great calamity has just occurred. Nobody thought of drinking his wine; and the health of the Bishop de Nancy was undrunk. But a good number of priests filled their glasses with water, and giving me a silent sign of approbation, drank to my health. The society of temperance had been dragged by her enemies to the battlefield, to be destroyed; but she bravely fought, and gained the victory. Now, she was called to begin her triumphant march through Canada.

Brother reader: Get the book. You will ever be glad if you do. Write Editor John R. Gilpin, The Baptist Examiner, P. O. Box 910, Ashland, Ky., for it. LEJ.

"How God Provides"

(Continued from page 5)
us bread as the universal food of the human body—the Bread of Life, which is Jesus Christ. Then He has given us something sweet, which He calls the honey of the word.

Every once in a while I get a little taste of God's honey and it just thrills my soul. For example, many years ago I was reading one day about the crown of thorns that was placed upon Jesus' brow and I got to thinking about those thorns, and it led me back to the third chapter of Genesis, to the entrance of sin into the human family. The Word of God said that thorns came as a result of sin, and then as a result of sin, the thorns and the thistles grew. When He died He was crowned with a crown of thorns which came about as a result of the sin of the world. You know, beloved, it made me so happy. I'll never forget it as long as I live. I couldn't contain myself to remain seated; I just had to get up and walk around in my room. I was so happy at the thought that God had given me that little bit of honey out of the rock.

Every once in a while I'll stumble onto some passage like that. I tell you, beloved, it is just one of the sweet truths that God gives to us by way of the sweets of the Word, and it just thrills our souls, and sets us on fire for God. Yes, I thank God that He has provided for us.

CONCLUSION

I go back to my text which says, "For without me ye can do nothing." Beloved, I don't want to try to do anything without Him. I want Him with me. I want His presence every hour of every passing day. I rejoice to know that I have His presence, and I rejoice to know that He has provided for me. He has given me a staff to lean on, a lamp to light me through the darkness, a sword for my defense, a tonic to invigorate me, a laver to cleanse me, a pillow to rest upon, a chair for relaxation, a never-absent companion, and the best of food to eat. What more could I ask

AFTERMATH OF GODLESSNESS

"FOR THE MIND THAT IS SET ON THE FLESH IS HOSTILE TO GOD; IT DOES NOT SUBMIT TO GOD'S LAW, INDEED IT CANNOT" — ROM. 8:7 (RSV)



for? How I thank Him, and how I praise Him when I think about His provision for me! He hasn't only provided for me, but He has provided that for every one of His children.

May God help you to make much of His provisions!

Why Preach Doctrine?

(Continued from page 1)
the people. Some marvelled, saying, "How knoweth this man letters, having never learned?" Jesus said, "My doctrine is not mine, but His that sent me." Now if Jesus who is the very Son of God said, "My doctrine is not mine, but His that sent me," how much more should I say, "The doctrine which I preach is not mine, but His that sent me!"

I repeat that we preach doctrine because we have nothing else worthwhile to preach.

II. We preach doctrine because we are commanded to preach it.

Paul said to Timothy in I Tim. 4:13f. "Till I come, give attendance to reading, to exhortation, to doctrine. . . . Meditate upon

Send TBE to A Friend.

these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in so doing this thou shalt both save thyself and them that hear thee."

I Tim. 6:3ff. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is god-

liness: from such withdraw thyself."

Now, according to Paul, who would you say is responsible for strife, railings, etc.? Paul places the blame on those who refuse to teach the Word. How does Paul classify those who insist that we do not preach the doctrines? He calls them proud, ignorant, destitute of the truth. What should be our attitude toward such, according to Paul? He urges us to withdraw ourselves from such. They insist that we forget our differences, give no attention to doctrines and walk together. I prefer to listen to Paul on such matters.

Paul said to the young preacher, Timothy (II Tim. 4:1ff.) "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." And as fully as I believe John 3:16 was inspired of the Holy Spirit; do I believe the words of Paul in II Tim. 4:3, 4 were inspired of the Spirit when he said, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."

Again, Paul in speaking to Titus (1:9) concerning the duties and qualifications of the bishop, or preacher, said, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

Are we to preach to please men or to please God? Peter understood we were to preach to please God.

I repeat we are to preach doctrine because God commands us to preach it. When God commands, that should close our ears

to all appeals to do it otherwise.

III. We preach doctrine because we believe it and because we believe it does make a difference what one believes.

In spite of the common idea that it makes no difference what one believes just so he is sincere, we believe it does make a difference. Here are some of the statements we commonly hear which are false.

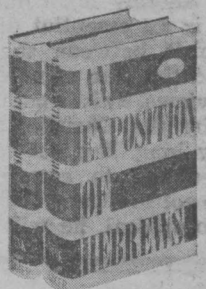
"We are all working for the same place."

"Everybody has a right to believe what he wants to believe."

These are some of the deceitful arguments the Devil has in playing down convictions and in (Continued on page 8, column 3)

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THE BAPTIST EXAMINER

SEPTEMBER 12, 1964

PAGE SEVEN

THE MASTER OF MY BOAT

I owned a little boat a while ago
And sailed a morning sea without fear,
And whither any breeze might fairly blow
I'd steer the little craft afar or near.

*Mine was the boat, and mine the air,
And mine the sea, not mine, a care.*

My boat became my place of nightly toil.
I sailed at sunset to the fishing ground,
At morn the boat was freighted with the spoil
That my all-conquering work and skill had found.

*Mine was the boat, and mine the net,
And mine the skill and power to get.*

One day there passed along the silent shore,
While I my net was casting in the sea,
A man, who spoke as never man before;
I followed Him, — new life began in me.

*Mine was the boat, but His, the voice,
And His the call, yet mine, the choice.*

Ah, 'twas a fearful night out on the Lake,
And all my skill availed not at the helm,
Till Him asleep I waken, crying, "Take,
Take Thou command, lest waters overwhelm!"

*His was the boat, and His the sea,
And His the peace o'er all and me.*

Once from his boat he taught the curious throng,
Then bade me let down nets out in the sea:
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.

*His was the boat, and His the skill,
And His the catch, and His, my will."*

—Sunday School Times

Drift Of The Times

(Continued from page 6)

would by degrees know the habits of his coaly companion, and might thus save the white linen from his touch, but in this case there are no fixed quantities on the collier's side, and nothing like permanency even in the black of his coal. How can his friend deal with him, since he changes with the moon? If, after long balancing of words, the two parties could construct a basis of agreement, it would, in the nature of things, last only for a season, since the position of the advancing party would put the whole settlement out of order in a few weeks. The adjustment of difficulties would be a task forever beginning, and never coming to an end. If we agree, after a sort, today, a new settlement will be needed tomorrow. If I am to stay where I am and you are to go traveling on, it is certain that we cannot long lodge in the same room. Why should we attempt it?

Nor is it merely doctrinal belief—there is an essential difference in spirit between the old believer and the man of new and advancing views. This is painfully perceived by the Christian man before very long. Even if he be fortunate enough to escape the snares of the cultured, and the jests of the philosophical, he will find

his deepest convictions questioned, and his brightest beliefs, represented by those who dub themselves "thoughtful men." When a text from the Word has been peculiarly precious to his heart, he will hear its authenticity impugned, the translation disputed, or its Gospel reference denied. He will not travel far on the dark continent of modern thought before he will find the efficacy of prayer debated, the operation of divine Providence questioned, and the special love of God denied. He will find himself to be a stranger in a strange land when he begins to speak of his experience, and of the ways of God to men. In all probability, if he be faithful to his old faith, he will be an alien to his mother's children, and find that his soul is among lions. To what end, therefore, are these strainings after a hollow unity, when the spirit of fellowship is altogether gone?

The world is large enough, why not let us go our separate ways? Loud is the cry of our opponents for liberty; let them have it by all means. But let us have our liberty also. We are not bound to belong to this society or to that. There is a right of association which we do not forego, and this involves the right of disassociation, which we retain so exceedingly liberal, large-hearted,

and broad might be so good as to allow us to forego the charms of their society without coming under the full violence of their wrath.

At any rate, cost what it may, to separate ourselves from those who separate themselves from the truth of God is not alone our liberty, but our duty. I have raised my protest in the only complete way by coming forth, and I shall be content to abide alone until the day when the Lord shall judge the secrets of all hearts; but it will not seem to me a strange thing if others are found faithful, and if others judge that for them also there is no path but that which is painfully apart from the beaten track.



Why Preach Doctrine?

(Continued from page 7)

leading people to belittle the Word of God. What about the statement, "We are all working for the same place?" Of course, they mean heaven when they speak of place. But Baptists are not working to go to Heaven. We are working because God has made it possible for us to go to Heaven by grace through faith in the saving power of His Son. Any who are working in order that they may go to Heaven and are not depending solely on the shed blood of Jesus Christ are NOT going to Heaven. It is simply one of the statements Satan has popularized in order to deceive souls, lead them astray, weaken the cause of Jesus Christ and send souls to eternal perdition.

What about the statement, "Everybody has a right to believe what he wants to believe?" "Every man has a right to his own opinion?"

I do not have a right to discount or deny the Word of God. I have no right to believe that which is false when I can know the truth. I have no right to put my opinion up against the infallible mind of God.

We Covet Your Prayers!

I dare not be egotistical enough to say that it makes no difference what God thinks or says. Or that my thoughts and opinions are as good as His. I dare not say that God has no thoughts on these matters or that He has had nothing to say about them. Or, if He has, that my opinions are worth as much as His.

No word of God is unimportant and no word of God can be innocently ignored. Nowhere does God say or even imply that it makes no difference about a Divine command. If we ignore it or change it we do so at our own risk. Some people will admit that it does make a difference what one believes in every realm except the one where it makes the most difference—the realm of the spiritual.

They call us narrow, bigots, selfish, etc., because we have convictions and stand by them. The man who dies rather than surrender one star in his country's flag is called a hero and a monument is built to his memory, but the person who refuses to surrender some of the principles in the Word of God is called a narrow-hearted bigot. Who is the

First Financial Report In Behalf of Missionary Crace

It is with the greatest of joy that we give this first financial report on behalf of Brother Crace and New Guinea missions.

The following friends and supporters of this work have contributed as God has blessed within the last month as follows:

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Do not send funds directly to Brother Crace as it complicates his work seriously, and will result in unnecessary and extra labor in cashing the checks. We will be happy to forward any contribution in your behalf.

bigot? It is the one who claims he has the right to change or reject the Word of God and set up his own word or opinion in its stead.

IV. We preach what we believe because we know we must give account to God for our stewardship of the message.

What God has asked us to do, He expects us to do. What He expects us to do, we will have to give account to Him for not doing.

He has given us one gospel. He expects us to preach that and none other. There is no other. In Paul's letter to the church at Galatia, (1:6-9) he said, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

Baptists believe there is one gospel—the message which includes the doctrine of the virgin birth of our Lord, His sinless life; His substitutionary death for our sins; His bodily resurrection from the tomb; His glorious ascension to the right hand of God where He intercedes for us, and His glorious return. The gospel includes the doctrine of the new birth as He

taught it. If any of this is left, we have no gospel — no news.

As we believe there is one gospel, we believe there is one church of Jesus Christ — and believe there is one account. We must give account for what we believe and preach — not any council of churches or ecclesiastical body; not to a pope or self-appointed overlord but we must give account to God.

—North Star Baptist

Papal Infallibility

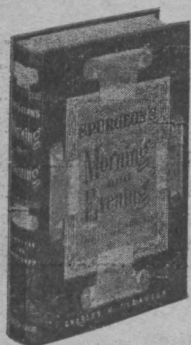
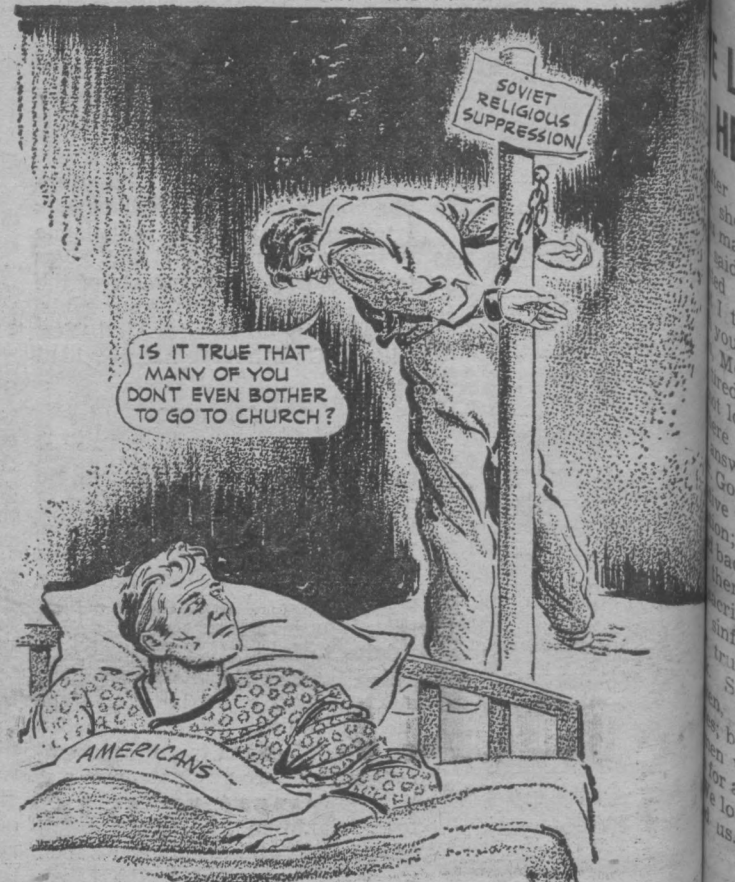
(Continued from page 10) has made out a case against manism that is as complete as Sampson's destruction of the pillars of the house where the Philistines were gathered.

It is our sincere prayer that this book shall be bought by hundreds of our readers, thereby it shall become a tremendous blessing to each, in order from our book store.

Anaemia

(Continued from page 10) make Baptists, indoctrinated members of Baptist churches. That is what Missions does. God pity the multitudes of Baptists and Baptist churches that are dying with spiritual "Pernicious Anaemia."

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